



**"TO BELIEVE  
IN THE  
PROPHETS  
SENT BY  
ALLAHU  
TAALA."**

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4. The fourth of the six essentials of iman is “**to believe in the prophets sent by Allahu Taala,**” to guide to and make people attain the way He likes. Lexically, ‘rusul’ (pl. of rasul) were the ‘people sent, messengers.’ In Islam, ‘**rasul**’ means ‘noble, respectable person whose nature, character, knowledge and intellect are higher than those of all the people of his time, and who does not have a single bad trait in his character and no disliked manner.’ Prophets had the quality **isma**; that is, they did not commit any grave or venial sins before or after they were informed of their nubuwwa (prophetship, prophethood).<sup>\*</sup> After they were informed of their prophetship and until their prophetship was known and spread, they did not have such defects as blindness, deafness or the like. It has to be believed that every prophet had seven peculiarities: **amana** (trustworthiness), **sidq** (devotion), **tabligh** (conveying commands and calling people to Allahu Taala’s religion), **adala** (justness), **isma** (immunity to sinning), **fatana** (super-intelligence) and **amn al-azl** (security against dismissal from nubuwwa).

The prophet who brought a new religion (system of ritual rules) is called “**rasul**”, and one who did not bring a new religion but invited people to the previous one is called “**nabi**” [‘prophet’ and ‘messenger’ are used for both.] In conveying commands and calling people to Allahu Taala’s religion, there is no difference between them. We have to believe that all prophets without exception were devoted and truthful. He who denies one of them is regarded as having denied all of them.

Nubuwwa cannot be attained by working hard, by suffering hunger or discomfort, or by much worshipping. It is assigned only by Allahu Taala’s favor and selection. Religions were sent through the mediation of prophets in order to arrange a useful life for mankind in this world and the next and to prevent them from harmful acts and make them attain salvation, guidance, peace and happiness. Although they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allahu Taala’s commands about the beliefs and practices. Allahu Taala supported prophets with miracles (mujizas) to show that they were

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<sup>\*</sup> Some disbelievers who insidiously try to destroy Islam say, “Before becoming the Prophet, Muhammad (alaihi-salam) had offered sacrificial animals to idols,” and give reference to non-madhab books as documents. The lines above prove that this assertion is a lie.



devoted and truthful. No one could challenge their miracles. People who follow a certain prophet is called his ‘**umma**’. On the Day of Judgment, prophets will be permitted to intercede for their ummas, especially for the ones who were gravely sinful, and their intercession will be accepted. Allahu Taala will also permit the ulama, sulaha and awliya among their ummas to intercede, and their intercession will be accepted. Prophets (alaihimus-salawatu wat-taslimat) are alive in their graves in a life we cannot know; earth does not cause their blessed bodies to decompose. For this reason, it was stated in a hadith sharif: “**Prophets perform salat and hajj in their graves.**” \*

As the blessed eyes of a prophet sleep, the eye of his heart did not sleep. All prophets (alaihimus-salam) were equal in doing their duties as prophets and in possessing the perfections of prophetship. The above-mentioned seven peculiarities existed in all prophets. Prophets were never dismissed from nubuwwa. Awliya, however, may be deprived of wilaya (the state of being a wali, that is one loved by Allahu Taala). Prophets were human beings, not genies or angels, that could never be prophets for human beings or attain the degree of a prophet. Prophets had superiority to and honors above one another. For example, in respect to having superiorities such as the number of those in his umma and of the regions whereon he was designated, how widespread his knowledge and marifas (knowledge, inspired to the hearts of awliya, about the Dhat and Sifat of Allahu Taala) were, his miracles’ being numerous and continuous, and being endowed with exclusive gifts and blessings, the Prophet of this, the latest age, **Muhammad** (alaihi-salam), was higher than all other prophets. The prophets called ‘Ulul-azm’ were higher than others. Rasuls were higher than nabis who were not rasuls.

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\* Today, the people called the ‘**Wahhabis**’ in Arabia do not believe such hadiths. They call true Muslims as “disbelievers” for those who believe these hadiths. Because of their misinterpretation of those ayats and hadiths with unclear, ambiguous meanings, they do not become disbelievers but become people of **bid’at**. They greatly harm Muslims. Wahhabism was founded by an ignoramus named Muhammad bin Abd al-Wahhab of Najd region, Arabia. Hempher, a British spy, misled him by using the heretical ideas of Ahmad Ibn Taymiyya (d. Damascus, 1328/728). It spread among the Turks and everywhere through the books of an Egyptian named Muhammad Abduh (d. Egypt, 1905/1323). Scholars of Ahl as-Sunna proved in hundreds of their books that Wahhabism was not a fifth madhhab, and that the Wahhabis were heretical (dalala) people following a wrong way. Detailed information is provided in our books *Endless Bliss*, in *Confessions of a British Spy*, and in *Advice for the Muslim*. May Allahu Taala protect young people that are serving their Religion from falling into Wahhabism, which was established by the British! May He not let us deviate from the way of scholars of Ahl as-Sunna, who are praised in many hadiths!



The number of prophets (alaihimus-salam; invocation, wishing peace be upon Prophets) is not known. It is widely known that there were more than 124,000. Of them, 313 or 315 were rasuls; the six higher rasuls among them, called ‘**Ulul-azm**’, were: **Adam**, **Nuh** (Noah), **Ibrahim** (Abraham), **Musa** (Moses), **Isa** (Jesus) and **Muhammad Mustafa** (alaihimus-salatu was-salam).

The following 33 prophets are well-known: **Adam**, **Idris** (Enoch), **Sheth** (Shis), **Nuh** (Noah), **Hud** (Heber), **Salih** (Methusaleh), **Ibrahim** (Abraham), **Lut** (Lot), **Ismail** (Ishmael), **Ishaq** (Isaac), **Yaqub** (Jacob), **Yusuf** (Joseph), **Ayyub** (Job), **Shuaib** (Jethro), **Musa** (Moses), **Harun** (Aaron), **Khidir**, **Yusha ibn Nun** (Joshua), **Ilyas** (Elias), **Alyasa** (Elisha), **Dhul-kifl** (Ezekiel), **Shamun**, **Ishmoil** (Ismail), **Yunus ibn Mata** (Jonah), **Dawud** (David), **Sulaiman** (Solomon), **Luqman**, **Zakariyya** (Zachariah), **Yahya** (John the Baptist), **Uzair** (Ezra), **Isa ibn Mariam** (Jesus), **Dhul-qarnayn** (Zulqarnayn) and **Muhammad** (alaihimus-salatu was-salam).

The names of only 28 of them are written in the ***Quran al-Karim***. Sheth, Khidir, Yusha, Shamun and Ishmoil are not written. It is not certain whether Dhul-qarnain, Luqman and Uzair were prophets or not. As written in the 36th letter of the second volume of ***Maktubat*** of M. Mathum, the reports stating that Khidir (alaihi-salam) was a prophet were authentic, and in the 182<sup>nd</sup> letter, it is written, “Khidir’s (alaihi-salam) appearing in a human form and doing some things do not show that he is alive. Allahu Taala has given Khidir’s (alaihi-salam) soul, as well as the souls of many other prophets and walis, the permission to appear in a human form. Seeing them does not prove that they are alive.” Dhul-kifl (alaihi-salam) was also called ‘Harqil’, who was also said to be Ilyas, Idris or Zakariyya.

Ibrahim (alaihi-salam) was Khalil-Allah, because there was no love for creatures and there was only love for Allahu Taala in his heart. Musa (alaihi-salam) was Kalim-Allah, because he spoke with Allahu Taala. Isa (alaihi-salam) was Kalimat-Allah, because he did not have a father and was born only upon al-Kalimat al-Ilahiyya (the Divine Word) ‘Be!’ Furthermore, he preached Allahu Taala’s words, which were full of Divine Wisdom, and communicated them to the ears of people.

**Muhammad** (alaihi-salam), who is the reason for the creation of all creatures and the highest, the most prominent, the most honorable of mankind, is Habib-Allah (Allahu Taala’s Darling). There were many evidences proving his greatness and superiority and that he was Habib-



Allah. For this reason, such words as ‘was overcome’ or ‘was defeated’ cannot be said about him. On the Day of Resurrection, he will rise from his grave before everybody. He will be first to go to the place of Judgement. He will go to Paradise before everybody. His miracles are countless and human power cannot suffice to count them, we will ornament our writings by narrating the miracle of the **Mi’raj**:

While Rasulullah (alaihi-salam) was in bed in al-Makkat al-Mukarrama (Mecca, birthplace of Prophet Muhammad ‘alaihi-salam, the holiest city of Islam), he was awakened and his blessed body was taken to the Aqsa Mosque in Jerusalem (**Quds**), thence to the skies, and after the seventh sky, to the places which Allahu Taala determined. We have to believe in the Mi’raj in this manner.\* He and Jebrail (alaihi-salam) went from Mecca to **Sidrat al-muntaha**, a tree in the sixth and seventh skies. No knowledge, no ascent could go further than there. In Sidra, Rasulullah (alaihi-salam) saw Jebrail (alaihi-salam) in his own shape with his six hundred wings. Jebrail (alaihi-salam) remained in Sidra. From Mecca to Jerusalem, or to the seventh sky, Rasulullah (alaihi-salam) was taken on **Buraq**, which was a white, very fast, sexless and unworldly animal of Paradise, smaller than a mule and bigger than an ass. It stepped beyond eyeshot. At the **Aqsa Mosque**, Rasulullah (alaihi-salam) and other prophets performed salat in jamaat, Rasulullah conducting the salat as the imam; it was night prayer or morning prayer. Prophets’ souls were present there in their own human figures. From Jerusalem up to the seventh sky, he was made to ascend immediately with an unknown ladder named **Miraj**. On the way, angels lined up on the right and on the left, praised and lauded him. At each sky, Jebrail (alaihi-salam) announced the good news of Rasulullah’s (alaihi-salam) arrival. In each sky he saw a prophet and greeted him. In Sidra, he saw many astonishing things, the blessings in Paradise and the tortures in Hell. He looked at none of the blessings of Paradise out of the desire for and the pleasure of seeing Allahu Taala’s Jamal. Beyond Sidra, he went ahead alone, among nurs (radiance). He heard the sounds of angels’ pens. He went through seventy thousand curtains. The distance between two curtains was like a

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\* The Ismaili heretics and the enemies of Islam disguised as Islamic scholars try to deceive the youth by saying and writing that the Mi’raj was not a bodily ascent but a spiritual state (hal). We should not buy such corrupt books; we should not let them deceive us. How the Mi’raj happened is written in detail in many valuable books, for example in *Shifa-i sharif* by Qadi Iyad al-Maliki, (d. Morocco in 1150/544) and *Endless Bliss*.



way of five hundred years. Then he, on a bed named **Rafraf**, which was brighter than the sun, went through the **Kursi** (part of the skies outside the seventh sky and inside the **Arsh**, which is the end of matter bordering the skies) and reached the Divine Arsh. He went beyond the Arsh, beyond the worlds of time, space and matter. He reached to where he heard Allahu Taala.

He saw Allahu Taala in a manner that cannot be understood or explained, just as Allahu Taala will be seen in the Hereafter without time and space. He spoke with Allahu Taala without letters and sounds. He glorified, praised and lauded Allahu Taala. He was given innumerable gifts and honors. He and his umma (community of believers of a prophet) were commanded to perform salat fifty times daily, but it was gradually reduced to five times with the mediation of Musa (alaihi-salam). Before that, salat had been performed only in the mornings and in the afternoons or at nights. After such a long journey, having attained gifts and blessings and having seen and heard so many bewildering things, he was back to his bed, which was still warm. What we have written above was understood partly from ayats and partly from hadiths. It is not wajib to believe all. Yet, since the scholars of Ahl as-Sunna stated them, people who deny these facts will be separated from the Ahl as-Sunna. Those who do not believe an ayat or a hadith becomes a disbeliever.

Let us cite some of the innumerable evidences showing that Muhammad (alaihi-salam) is the Most Superior Prophet (**Sayyid al-Anbiya**).

On the Day of Judgement all prophets will shelter in the shade of his banner. Allahu Taala commanded all prophets (alaihimus-salam) that, if they should remain alive till the time of Muhammad (alaihi-salam), who, among creatures, was Allahu Taala's Darling Elect, they should believe him and be his assistants. Also, all prophets ordered their ummas the same in their last requests.

Muhammad (alaihi-salam) was the **Khatam al-Anbiya** (the Last Prophet); that is, no prophet will succeed him. His blessed soul was created before all prophets. The status of prophetship was given first to him. Prophetship was completed with his honoring the world. Towards the end of the world, during the time of Hazrat al-Mahdi, Isa (alaihi-salam) will descend from heaven to Damascus and join Muhammad's (alaihi-salam) umma and spread Islam on the earth.



[The heretical people called ‘**Qadianis**’ or ‘**Ahmadis**’ who were organized by the British in India in 1880/1296, tell slanderous lies about Isa (alaihi-salam), too. Although they claim to be Muslims, they strive to destroy Islam from within. A fatwa (ruling made on a religious matter by Islamic scholars) was issued to declare that they were not Muslims.

Another heretical group of zindiqs who appeared in India are the group called **Jamaat at-tablighiyya** (or **Tabligh Jamaa**). Their sect was first founded in 1926/1345 by an ignoramus named Ilyas. He asserted that Muslims had “deviated from the true path of Islam,” and that he had dreamt of a divine command to “rescue them from deviation.” He was preaching what he had learned from the books by his heretical masters, namely, Nezir Husayn, Rashid Ahmad Kankuhi and Khalil Ahmad Seharanpuri. To deceive Muslims, they always talk about the importance of salat and jamaa. However, none of their salat or other ritual worships are acceptable since they are heretics (ahl al-bida), that is, they are outside the correct belief of Ahl as-Sunna. The first thing they have to do is to read books written by scholars of Ahl as-Sunna to free themselves of heretical beliefs and become true Muslims. People who misinterpret the ayats with hidden meanings in the *Quran al-Karim* are termed people of bid’at, or heretics. Enemies of Islam who give such ayats meanings suitable to their treacherous and heretical thoughts are called zindiqs, who are trying to change the *Quran al-Karim* and Islam. Such groups are founded, supported and backed financially by the British, the greatest enemy, for propagating worldwide. Members of Tabligh Jamaa, who are merely ignorant and ignoble tools that have fallen into the traps set by the British unbelievers, are striving to deceive Muslims by calling themselves ‘Ahl as-Sunna’, by performing salat and by telling lies. Abdullah ibn Masud said, “There will be people performing salat although they believe in no religion. These people shall be subjected to eternal fire in the deepest ditches of Hell. Some of them, wearing huge turbans like stork-nests built on tops of minarets, growing beard and putting on long robes, recites and misinterprets ayats to cheat Muslims. However, a hadith sharif states, **“Allahu Taala judges you not by your figures and attire, but by your hearts and intentions.”**

Because these uneducated, ignorant liars are unable to answer the books of Hakikat Publishing, they say, “Books published by Hakikat Publishing are wrong and heretical. Do not read them.” The most noticeable sign to recognize heretics and zindiqs, who are enemies to Islam, is their saying “wrong” about the writings of the scholars of Ahl



as-Sunna and about the books publishing them to prevent their being read. Our Turkish book *Faideli Bilgiler* expounds on the harms these people have been causing to Islam and quotes the answers given to them by the scholars of Ahl as-Sunna.]

Muhammad (alaihi-salam) is the highest of prophets and is Allahu Taala's compassion for all creatures. Eighteen thousand worlds of beings receive benefit from his ocean of blessings. By consensus, he is the Prophet for all human beings and genies. Many reports state that he is the Prophet for angels, plants, animals and for every substance. While other prophets had been sent to certain tribes in certain countries, Rasulullah (alaihi-salam) was and is the Prophet of all classes of beings and all the living and lifeless creatures. Allahu Taala had addressed other Prophets by their names. As for Muhammad (alaihi-salam), Allahu Taala favored him by addressing him, "Oh My Prophet!" The like of every miracle that had been granted to other prophets was presented to him. Allahu Taala bestowed upon the Beloved Prophet more gifts and granted him more miracles than those that had been granted to any other prophet. He was made superior to all prophets with countless honors and excellences: the moon split into two when he made a sign with his blessed finger; the stones in his palm uttered the Name of Allah; trees greeted him by saying, "Oh Rasulallah"; the dry log named Hannana cried because Rasulullah (alaihi-salam) walked away and left it alone; pure water flowed from between his blessed fingers; the high grades of al-Maqam al-Mahmud (praise and glory), ash-Shafa'at al-kubra (intercession), al-Hawd al-Kawthar (white as milk, river or pond of abundant goodness in Paradise where the umma of Rasulullah 'alaihis-salam will be gathered on the Day of Judgement), al-Wasila (means of approach) and al-Fadila (virtuous) were to be given to him in the Hereafter; he had the honor of seeing Allahu Taala's Jamal before entering Paradise [during the Mi'raj]; he had the most beautiful moral quality in the world, the most perfect faith, knowledge, gentleness, patience, gratitude, zuhd (turning away from worldly things), chastity, justness, heroism, bashfulness, bravery, modesty, wisdom, beautiful manners, helpfulness, mercy and inexhaustible honors and honorable traits. No one but Allahu Taala knows the number of miracles given to him. His religion abrogated all religions. His religion is the best and highest of all religions. His umma is higher than all other ummas. The awliya of his umma are more honorable than the awliya of other ummas.



Among the awliya of his umma, the one who deserved to be his successor (caliph) was **Abu Bakr as-Siddiq** (radiy-Allahu Taala anh), who was loved most by awliya and imams and was more suited for the caliphate than others. After prophets, he is the highest and the most auspicious of all human beings that have come and that will come. He was the first to attain the status and honor of caliphate. As a favor and blessing from Allahu Taala, he had not worshipped idols before Islam commenced. He had been protected against defects of disbelief and heresy.\*

After him, the highest of human beings is the Second Caliph **Umar ibn al-Khattab** (radiy-Allahu Taala anh), whom Allahu Taala chose as a friend to the Beloved Prophet (alaihi-salam).

The next highest of human beings is the Third Caliph of Rasulullah (alaihi-salam), **Dhun-Nurain Uthman ibn Affan** (radiy-Allahu Taala anh), a treasure of favors and blessings and a source of modesty, faith and spiritual knowledge.

After him, the most auspicious of human beings is the Fourth Caliph of Rasulullah (alaihi-salam), **Ali ibn Abi Talib** (radiy-Allahu Taala anh), possessor of astonishing superiorities and the 'Lion' of Allahu Taala.

Next Hazrat **Hasan ibn Ali** (radiy-Allahu Taala anhum) became the Caliph (poisoned to death in al-Madinat a-Munawwara in 669/49). The thirty years of caliphate mentioned in the Hadith Sharif was completed with him. After him, the highest human being is Hazrat **Husayn ibn Ali** (radiy-Allahu Taala anhum), the light of Rasulullah's (alaihi-salam) eyes.

The superiority here was based on their having earned more thawab (heavenly reward for saying and doing things liked by Allahu Taala); abandoned their country and their beloved ones for the sake of Islam; accepting Islam before others; adapting themselves to Rasulullah (alaihi-salam) to the highest extent; following his sunna strictly; struggling in spreading his religion; and preventing disbelief, mischief and chaos.

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\* It is clear by these statements about Abu Bakr as-Siddiq (radiy-Allahu Taala anh) how pitiful and ignorant people are who think and write that Rasulullah (alaihi-salam) worshipped idols before his prophetship.



Hazrat Ali (radiy-Allahu anh) embraced Islam before all others, with the exception of Hazrat Abu Bakr (radiy-Allahu anh). Yet he was a child and had no property and lived in Rasulullah's (alaihi-salam) house, serving him. Therefore, his embracing Islam did not cause unbelievers to be defeated, to embrace Islam and to follow his example. On the other hand, the embracement of the other three caliphs strengthened Islam. Because Hazrat Ali and his sons (radiy-Allahu Taala anhum) were Rasulullah's closest relatives and of Rasulullah's blessed blood, they might be said to be higher than Hazrat Abu Bakr and Hazrat Umar, but their superiority was not in every respect and did not help them surpass these great persons in every way. It was similar to Khidir's (alaihi-salam) having taught something to Musa (alaihi-salam).<sup>\*</sup> Hazrat **Fatima** was higher than Hazrat **Khadija** and Hazrat **Aisha** (radiy-Allahu Taala anhunna) because she was closer to the Prophet in respect of blood. But one type of superiority should not show a superiority in every respect. Islamic scholars made statements disagreeing with one another on which of these three was the highest. As understood from the Hadith Sharif, these three, Hazrat **Mariam** (Virgin Mary) and the Pharaoh's wife, Hazrat **Asiya**, were the five highest of all the worldly women. The hadith sharif, "**Fatima is superior to the women of Paradise, and Hasan and Husayn are the highest youths of Paradise,**" referred to superiority only in one respect.

The next highest ones of the Sahabat al-kiram (Companions of the Prophet) were **al-Asharat al-Mubashshara**, the ten people blessed with the good news of going to Paradise. After them, the highest Muslims were the 313 Muslims who took part in the Holy Battle of Badr. The next were the 700 brave Muslims who took part in the Holy Battle of Uhud. Next to them were the **Biat ar-Ridwan**, the 1400 Muslims who took the oath of allegiance to Rasulullah (alaihi-salam) under the tree.

As-Sahabat al-kiram (radiy-Allahu Taala anhum ajmain) sacrificed their lives and property for the sake of Rasulullah (sall-Allahu Taala alaihi wa sallam) and assisted him, so it is incumbent (wajib) upon

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<sup>\*</sup>If blood relationship were the only criterion for superiority, Hazrat Abbas should have been regarded superior to Hazrat Ali. Moreover, Abu Talib and Abu Lahab, who were very close in respect of blood, did not even have the honor and superiority existing in the lowest Believer.



us to mention the name of any of them with veneration and love. It is never permissible to say words unbecoming their greatness. It is heresy to mention their names disrespectfully.

One who loves Rasulallah (alaihi-salam) has to love all of his Sahaba, because a hadith sharif says: **“He who loves my Sahaba loves them because he loves me. He who does not love them does not love me. He who hurts them hurts me. And he who hurts me hurts Allahu Taala. A person who hurts Allahu Taala will certainly suffer torture.”** In another hadith sharif he stated: **“When Allahu Taala wants to bless one of my Umma, He places in his heart the love of my Sahaba; and he loves all of them dearly.”**

Therefore, the battles between the Sahabat al-Kiram should not be supposed to have taken place for becoming the Caliph or for satisfying evil thoughts or sensual desires. It is hypocrisy which leads one to ruination to speak ill of them out of such a supposition, since jealousy and desire for position and addiction to the world had been completely cleared from their hearts by sitting in the presence of Rasulallah (sall-Allahu Taala alaihi wa sallam) and hearing his blessed words. They were corrected and became free from greed, ambition, grudge and evil nature; they were entirely purified. Considering the fact that a person who stays for a few days in the presence of one of the Walis of the Umma of the Exalted Prophet benefits from the Wali's beautiful morals and excellences and becomes purified from worldly ambitions, how could it ever be presumed that the Prophet's Sahaba, our masters, who loved Rasulallah more than anybody else and sacrificed their property and lives for him and abandoned their country for him and were fond of his company, which was nourishment for spirits, were not free from bad morals, that their nafs were not clean and that they fought for this carcass-like temporary world? Those great people were certainly more pure than everybody. It is unfair to liken the disagreements and combats between them to matters among us, ill-willed people, or to say that they fought to satisfy their evil, sensual and worldly desires. It is not permissible to bear such improper thoughts against the Sahabat al-Kiram. A person who would say something against them should know that hostility towards the Sahabat al-Kiram means hostility towards Rasulallah (sall-Allahu Taala alaihi wa sallam), and to speak ill of them means to speak ill of him, who educated and trained them. For this reason, the great men of Islam said that lack of respect for, and absence of high opinion of the Sahabat al-Kiram meant disbelief in the



Messenger of Allah. The battles of “Jamal” (Camel) and “Siffin” cannot be taken as grounds for slandering them. For the Sahabis who stood against Hazrat Ali in those battles, there were religious reasons that protected all of them from being evil, even causing them to be rewarded on the Day of Judgement. A hadith sharif says: **“One reward will be given to the mujtahid who is mistaken, and two or ten to the one who finds what is right. One of the two rewards is for employing ijthihad.\* The other one is for finding the truth.”** The disputes and combats among those great people of Islam were not out of obstinacy or hostility but because of their [different] ijthahds and out of their wish to carry out what Islam commanded. Each of the Sahabat al-kiram was a mujtahid.\*\*

It was fard for every mujtahid to act in accordance with the conclusion he had found by his own ijthihad, even if his ijthihad might not be in agreement with that of a mujtahid much higher than he. It was not permissible for him to follow another’s ijthihad. Two of Al-Imam al-azam Abu Hanifa Numan ibn Thabit’s (d. in Baghdad in 767/150) students, Abu Yusuf and Muhammad ash-Shaibani, and two of Imam Muhammad ibn Idris ash-Shafii’s (d. in Egypt in 820/204) students, Abu Sawr and Ismail al-Muzani, disagreed with their masters on many aspects, and about some of the things which their masters said ‘haram’ (forbidden) they said ‘halal’ (permitted), and about some of the things which their masters said ‘halal’ they said ‘haram.’ They cannot be said to be sinful or evil on that account. No one has said so, for they were mujtahids like their masters.

It is true that Hazrat Ali (radiy-Allahu Taala anh) was higher and more learned than Hazrat Muawiya ibn Abu Sufyan (d. in Damascus in 680/60) and Hadzrat Amr ibn al-As (radiy-Allahu Taala anhuma - d. in Egypt in 663/43). He had many superior qualities that distinguished him from them, and his ijthihad was more powerful and more accurate than their ijthahds. However, since all the Sahabat al- Kiram were mujtahids, it was not permissible for those two to follow the ijthihad of that great religious leader. It was necessary for them to act upon their own ijthahds.

**Question:** “In the battles of ‘Jamal’ and ‘Siffin’, a great many of the Muhajirun and Ansar among the Sahabat al-Kiram took part with,

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\* Ijthihad: meaning, ruling or conclusion drawn by great scholars called mujtahids, through endeavoring to understand the hidden meaning in an ayat karima or a Hadith sharif.

\*\* For example, it is stated in the hadith sharif in the 298th page of *al- Hadiqa* that Amr ibn al-As (radiy-Allahu Taala anh) was a mujtahid.



obeyed and followed Hazrat Ali. Although all of them were mujtahids, they considered it was wajib to follow him. This shows that it was wajib also for mujtahids to follow Hazrat Ali. They had to follow him even if their ijtihaads did not agree with his, didn't they?"

**Answer:** Muslims who followed Hazrat Ali (radiy-Allahu Taala anh) and fought on his side joined him not with the view of following his ijtihaad but because their ijtihaads were in agreement with his ijtihaad and showed that it was wajib to follow Imam Ali. Similarly, the ijtihaads of many prominent Companions of the Prophet did not agree with that of Hazrat Ali, and it became wajib for them to fight against him. The ijtihaads of Sahabat al-Kiram came out in three different ways then: some of them understood that Hazrat Ali was right, and it became necessary for them to follow Hazrat Ali; another group saw that the ijtihaad of those who fought Hazrat Ali was right, and it became wajib for them to follow those who fought Hazrat Ali and to fight against him; the third group said it would be necessary not to follow either side and not to fight, and their ijtihaad required them not to join the war. All these three groups were certainly right and deserved to be rewarded in the Hereafter.

**Question:** "The answer [above] shows that also, those who fought against Hazrat Ali (radiy-Allahu Taala anh) were right. On the other hand, the scholars of Ahl as-Sunna have said that Hazrat Ali was right, that his opponents were wrong, that they were forgivable because they had an excuse (udhr), and that they even gained thawab. What can be said about that?"

**Answer:** Al-Imam ash-Shafii and Umar ibn Abd al-Aziz, two great men of Islam, said that it was not permissible to use the word 'wrong' about any of the Sahabat al-Kiram. For this reason, it was said: "It is wrong to say 'wrong' about superiors." It is not permissible for inferiors to say such words as, "He did right," "He did wrong," "We approve," or "We disapprove," about their superiors. As Allahu Taala did not let our hands touch the blood of these great people, so we should protect our tongues against uttering such words as 'just' and 'unjust.' Those profound scholars who studied the evidences and events and said that Imam Ali was right and his opponents were mistaken, in fact, meant that if Hazrat Ali had had the opportunity to talk with those on the other side, he would have guided them to employ ijtihaad in conformity with his ijtihaad. As a matter of fact, Hazrat Zubair ibn Awwam was against Hazrat Ali in the Battle of 'Jamal' but, after studying the facts more deeply, he changed his ijtihaad and stopped fighting. The words of the



scholars of Ahl as-Sunna who consider the mistake as permissible should be taken as such. It is not permissible to say that Hazrat Ali and those who were with him were in the right way and the other Companions of the Prophet, who were in the other group with our mother Aishat as-Siddiqa, were on the wrong way.

These combats among the Sahabat al-Kiram were results of differing ijtiḥad in the branches of the **Aḥkam ash-Shar'īyya** (rules of Islam). They did not have any disagreements on the essentials of Islam. Today, some people speak ill and disrespectfully of the great men of Islam such as Hazrat Muawiya and Amr ibn al-As (radiy-Allahu Taala anhumā); they cannot realize that they in effect defame and belittle Rasūlullah (sall-Allahu Taala alaihi wa sallam) by defaming the Sahabat al-Kiram. It is written in *Shifa ash-sharif* that Imam Malik ibn Enes said: "A person who swears at and slanders Muawiya and Amr ibn al-As deserves the words he says against them. It is necessary to punish severely those who talk and write against them and who do not show respect for them." May Allahu Taala fill our hearts with love for His Beloved's Sahaba! Neither hypocrites nor sinful people but pious and Allah-fearing Muslims love those superiors.

[People who realize the value and greatness of Rasūlullah's (sall-Allahu Taala alaihi wa sallam) Sahaba and who love and respect all of them and follow them are called **Ahl as-Sunna**. Those who claim to love some of them and dislike others and thus slander most of them, and those who do not follow any of them, are called **Rafidis** or **Shiites**. There are many Rafidis in Iran, India and Iraq. There are none in Turkey. Some of them, in order to deceive the pure Muslim **Alawis** in Turkey, call themselves Alawis, which means 'Muslim who loves Hazrat Ali'. Loving someone necessitates following in his footsteps and loving those whom he loves; if they loved Hazrat Ali (radiy-Allahu Taala anh) they would follow in his footsteps. He loved all of the Prophet's Sahaba. He was a counselor to Caliph Hazrat Umar, the second Caliph, who confided his secrets to him. He married his and Hazrat Fatima's daughter Umm Ghulthum to Hazrat Umar. In a khutba, he said about Hazrat Muawiya: "Our brothers disagree with us. Yet they are not disbelievers or sinners. Their ijtiḥad causes them to behave so." When Hazrat Talha (radiy-Allahu Taala anh), who was fighting against Hazrat Muawiya, attained martyrdom, Hazrat Muawiya himself cleaned the dust from Hazrat Talha's face and became imam in the salat performed for his death. Allahu Taala declared in the *Quran al-Karim*: "**Believers are brothers.**"



In the last ayat karima of al-Fath Sura, Allahu Taala declared: **“The Prophet’s Companions love one another.”** Not to love even one of the Prophet’s Companions, or the worst of it, to bear hostility towards him, means disbelief in the *Quran al-Karim*. Scholars of Ahl as-Sunna understood the superiority of the Sahabat al-Kiram (radiy-Allahu Taala anhum ajmain) correctly and commanded Muslims to love all of them and thereby rescued Muslims from disaster.

Those people who are called “Kharijis” hated and bore hostility towards Ahl-i Bayt (immediate relatives of the Prophet), that is, our superiors Hazrat Ali (radiy-Allahu Taala anh) and his sons and descendants, the Sunni Muslims’ most beloved darlings. Now called Yazidis, their tenets are so heretical, they have no relation with Islam.

The **Wahhabis**, while claiming to love all the Sahabat al-Kiram, follow not those blessed people but their own heretical way which they ascribe to the Sahaba. Wahhabism came about from the combination of the heretical opinions of Ibn Taimiyya, an anti-Sunni man of religious profession, with the lies of Mr. Hempher, a British spy. They do not like the scholars of Ahl as-Sunna, superiors of tasawwuf and Shiites and they slander all of them. They suppose that they alone are Muslims. They regard people who are not like them as ‘apostates’ and say that it is halal for them to kill and take away property of such people. Therefore, they become **ibahis** (or **ibahatis**, people, that is, the Wahhabis, who say ‘halal’ about killing and taking away the property of Muslims unjustly, which is haram). They draw wrong, heretical meanings from the *Quran al-Karim* and the Hadith Sharif and think that Islam consists merely of those meanings. They deny the **Adilla Al-Shariyya** and most hadiths. Great scholars of the four madhabs, proving with documents in many books, wrote that those who left the Ahl as-Sunna went astray into heresy and caused great harm to Islam. \*

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\* For more detailed information, please read our english books, *Advice for the Muslim* and *Endless Bliss* and *Al-minhat al-wahbiyya fir-raddil-Wahhabiyya*, *At-tawassuli bin-Nabi wa bis-salihin* and *Sabil an-najat* in Arabic and *Sayf ul-abrar* in Persian. These and other valuable books written in refutation to ahl al-bida are published by Hakikat Publishing in Istanbul. Both in the chapter on “Baghi” in v. III of *Radd al-muhtar* (by Muhammad Amin Ibn Abidin, d. in Damascus in 1836/1252) and in the chapter on “Nikah” in Turkish *Ni’met-i Islam*, it is clearly written that the Wahhabis are ibahis. Eyyub Sabri Pasha (d. 1890/1308), an Admiral during the time of Sultan Abd al-Hamid Khan II, in his Turkish works *Mir’at al-Haramain* and *Tarikh Wahhabiyyan*, and Ahmed Cevdet Pasha, in the seventh volume of his Turkish works *Osmanli Tarihi*, provide detailed information about the Wahhabis. Also Yusuf an-Nabhani, in his Arabic work *Shawahid al-haqq* (3rd ed. Cairo, 1965/1385), refuted the Wahhabis and Ibn Taymiyya at length (partly reproduced within the Arabic book *Ulama al-Muslimin wa Wahhabiyyun*, Istanbul, 1972).



Eyyub Sabri Pasha (rahimah-Allahu Taala) wrote: “Wahhabism appeared with a bloody, torturous rebellion on the Arabian Peninsula in 1791/1205.” Muhammad Abduh of Egypt was one of the people who tried to spread Wahhabism and anti-madhhabism through his books around the world. Though he was a Freemason who had openly expressed his admiration for Jamal ad-din al-Afghani (d. 1867/1314), chief of the Cairo Masonic Lodge, Abduh was introduced to the youth as “great scholar of Islam, enlightened intellectual, eminent reformer.” Enemies of Islam, who were in ambush to ruin Ahl as-Sunna and thereby annihilate Islam, insidiously incited this mischief (fitna) by disguising themselves as religious men. Abduh was lauded to the skies. Great scholars of Ahl as-Sunna, the **aimmat al-madhahib**, were announced to have been ignorant people. Their names were no longer mentioned. But the pure, noble descendants of our ancestors, the sons of honorable martyrs, who had sacrificed their lives for the sake of Rasulullah (sall-Allahu Taala alaihi wa sallam) and Islam, were not deceived by these propagandas and advertisements, for which millions of pounds had been spent. They did not even listen to or acknowledge these false ‘heroes of Islam.’ Allahu Taala protected the children of martyrs against these immoral attacks. Today, translated books of the non-madhhabi people like Mawdudi (founder of Al-jamaa al-Islamiyya in India, d. in 1979/1399), Sayyid Qutb (put to death in Egypt in 1966/1386), Hamidullah and members of Tabligh Jamaa are being offered to the youth. These translations, praised exaggeratedly in enormous advertisements, contain heretical ideas disagreeable with the statements of the scholars of Ahl as-Sunna. We must always be on the alert and careful. May Allahu Taala wake up Muslims from unawareness for the grace of His Beloved Prophet Muhammad (alaihi-salam)! May He protect us against being deceived by the lies and slanders of the enemies! Amin. Let us not deceive ourselves by praying only! To pray without adhering to the Adat-ilahiyya (Divine Custom of Allahu Taala), without working or holding on to the means, would be to ask for miracles from Allahu Taala. A Muslim should both work and pray. We should first hold on to the means and then pray. The first means of escaping from disbelief is to learn and teach Islam. As a matter of fact, it is obligatory (fard) and everybody’s primary duty, man or woman, to learn the tenets of Ahl as-Sunna, commandments and prohibitions. Today it is quite easy to learn them, because there is freedom to write and publish true Islamic books.



Every Muslim must support the State which has given this freedom to Muslims.

People who do not learn the beliefs and practices (ilm al-hal) of Ahl as-Sunna and teach them to their children are exposed to the danger of deviating from Islam and falling into the abyss of disbelief. The prayers of such people will not be accepted. Then, how can they protect themselves against disbelief? Rasulullah (sall-Allahu Taala alaihi wa sallam) said: **“There is Islam where there is knowledge. There is no Islam where there is no knowledge.”** As one must eat and drink in order not to die of hunger, it is necessary to learn our religion in order not to be deceived by disbelievers and not to become non-Muslims. Our ancestors frequently came together to read ilm al-hal books, learned their religion and thereby remained Muslims and enjoyed Islam. They handed this light of bliss correctly on to us. So, for remaining Muslims and lest our children should be deceived by the enemies from within or outside, the first and the most necessary preventive measure is to read and digest the ilm al-hal books prepared by the scholars of Ahl as-Sunna. Parents who want their child to be a Muslim should have the child learn how to read the ***Quran al-Karim***. Let us read, learn and teach our children, and those we are responsible for, while we have the chance. It will be difficult and even impossible for them when they go to school. It will be useless to lament after the degeneration takes place. We should not believe the deceptive, false books, newspapers, magazines, television and radio programs, movies and web sites of zindiqs and the enemies of Islam. **Zindiqs**, as defined by Ibn Abidin (rahimah-Allahu Taala) in the third volume [of ***Radd al-muhtar***], are the insidious disbelievers who, although they do not believe in any religion, pretend to be Muslims and teach things that cause disbelief as if they were Islamic, and who thus strive to lead Muslims out of Islam.”

**Question:** “A person who has read translations of their corrupt books says:

‘We should read explanations (tafsir) of the ***Quran al-Karim***. To entrust the job of learning our religion and the ***Quran al-Karim*** to religious scholars is a dangerous and fearful thought. The ***Quran al-Karim*** does not say, “Oh Religious Scholars.” It says, “Oh Muslims” and “Oh Mankind.” For this reason, every Muslim should understand the ***Quran al-Karim*** himself and should not expect this job from anybody else.’ ”



“This person wants everybody to read books of tafsir and hadith. He does not recommend reading the books of kalam, fiqh and ilm al-hal written by Islamic scholars and superiors of Ahl as-Sunna. The publication of Rashid Rida’s (student of Muhammad Abduh, d. in 1935/1354) book *Islamda Birlik Ve Fikh Mezhebleri* by the Chief Office of Religious Affairs (publication no. 157; in 1974/1394) caused much confusion among readers. On many of its pages, particularly in the “Sixth Dialogue,” the book states:

*‘They [muqallids, followers of one of the four madhhabs] elevated the mujtahid imams to the degree of prophethood. They even preferred a mujtahid’s statement which disagreed with the Prophet’s hadith to the hadith. They said that the hadith could have been cancelled (naskh) or there could have been another hadith in their imam’s view. By acting upon the words of those people who might have been wrong in their judging and who might have not known the matter, and by leaving aside the Hadith of the Prophet, who was free from error, these muqallids also contradict mujtahids. They even contradict the Quran by doing so. They say that no one but a mujtahid imam could understand the Quran. Such words of faqihs and other muqallids show that they have adopted them from Jews and Christians. On the contrary, it is easier to understand the Quran and hadiths than understanding the books written by the men of fiqh. People who have digested Arabic words and grammar will not have difficulty in understanding the Quran and the Hadith. Who on earth could deny the fact that Allah is capable of explaining His own religion explicitly? Who could object to the fact that Rasulullah was more able than anybody else to understand what Allah meant and could explain it better than others? Saying that the Prophet’s explanations were insufficient for Muslims means that he was unable to carry out his duty of communication (tabligh) precisely. If the majority of people had not been able to understand the Quran and the Sunna, Allah would not have charged all people with the rules in the Book and the Sunna. One should know what one believes together with its evidences. Allah disapproves of taqlid (adapting oneself to a madhhab) and says that their [muqallids’- those that adapt themselves to a madhhab] imitating their fathers and grandfathers would not be deemed excusable. Ayats show that taqlid is never approved by Allah. It is easier to understand that part of the religion concerning the furu (actions in Islam that are commanded) from its evidences than it is to understand the part pertaining to faith (usul, iman). While charging with the difficult one, would not Allah charge with the easy one? It will be difficult to draw rules from some rare matters, yet then it will be deemed as an excuse not to know or practice them. Men of fiqh invented a number of problems, matters by themselves. They produced rules for them. They attempted to introduce such things as ra’y (personal judgement), qiyas jali (obvious analogy) and qiyas khafi (hidden analogy) as documents for them. These things were made to overflow into the field of ibadat, on which it is impossible to acquire knowledge through reasoning. Thus they expanded the religion several times. They drove Muslims into trouble. I do not deny qiyas; I say that there is no qiyas in the field of ibadat. Iman and ibadat were completed in the time of the Prophet. No one can add anything to them. The mujtahid imams prohibited people from imitating (taqlid) and made taqlid a prohibition.’*



“These statements which are selected from non-madhabite Rashid Rida’s book *Islamda Birlik Ve Fikh Mezhepleri*, like all non-madhabite books, prohibits following the imams of the four madhabs. It commands that everybody should learn tafsir and hadith. What would you say about it?”

**Answer:** If the passages written by non-madhabite people are read with attention, one will easily see that they try to deceive Muslims by embellishing their heretical thoughts and separatist views with an unsound series of reasoning and false statements. The ignorant, thinking that the writing is based upon knowledge within the framework of logic and reason, may fall for it, yet the learned, keen-sighted people will never be caught in their traps.

In order to warn the youth against the danger of non-madhabism or anti-Sunnism, which has been driving Muslims towards eternal perdition, scholars of Islam (rahimahum-Allahu Taala) have written thousands of valuable books for fourteen centuries. The following is the translation of some passages from the book *Hujjat-Allahi ala-l-alam* by Yusuf an-Nabhani [d. Beirut, 1932/1350) as an answer to the question above:

“Not everybody can draw ahkam (rules, conclusions) from the *Quran al-Karim*. Since even the mujtahid imams would not be able to draw all the rules from the *Quran al-Karim*, Rasulullah (sall-Allahu Taala alaihi wa sallam) explained the rules from the *Quran al-Karim* in his hadiths. As the *Quran al-Karim* was explained by him only, the Hadith could be understood and explained by Sahabat al-Kiram and the mujtahid imams only. In order that they could understand them, Allahu Taala endowed upon mujtahid imams **aqli** (intellectual, rational and scientific) and **naqli** (transmitted, religious) knowledge, powerful comprehension, keen sight, exceedingly keen mind, and many other superior faculties. Ahead of all these virtues was taqwa (protecting oneself from committing haram). Next was the Divine Light in their hearts. With the help of these virtues, our mujtahid imams understood what Allahu Taala and Rasulullah (alaihi-salam) meant in their words, and, as for those they could not understand, they showed [solutions for] them through **qiyas**. Each of the four aimmat al-madhahib (The great founding Imams of the four madhabs of Ahl as Sunna Islam) informed that they did not speak out of their own opinion and said to their students: ‘If you come across a sahih hadith, leave my word aside and



follow Rasulullah's (alaihi-salam) hadith!' People to whom our four madhhab imams gave this command were profound scholars who were mujtahids like them. These scholars were the people of tarjih (examining, comparing, preferring) who knew the documents whereon the (leaders of the) four madhhabs based their ijtihads. They studied the documents and the transmitters of the hadith on which the madhhab leader had based his ijtihad and those of the newly encountered sahih hadiths, and examined which was said later and many other variables, and thereby understood which one was to be preferred. Or, the mujtahid imam [the imam al-madhhab] decided about an incident or situation (masala) through qiyas because the hadith which would document [or solve] it did not reach him, and his students, finding that hadith sharif, decided differently. Yet, while employing such ijtihad, the students did not go beyond the rules established by the imam. Mujtahid muftis who succeeded them issued fatwa in this manner, too. As is understood from all that has been written here, Muslims who have been following the four madhhab imams and the mujtahids who were educated in their madhhabs have been following the rules of Allahu Taala and His Messenger. These mujtahids understood the rules in the *Quran al-Karim* and the Hadith Sharif, which nobody else could understand, and conveyed what they understood. Muslims have been living up (taqlid) to what mujtahids understood and communicated from the Book and the Sunna, because Allahu Taala had declared in the 43rd ayat karima of sura an-Nakhl: **"If you do not know, ask those who know."**\*

"Only upon the Umma of the Beloved Prophet (alaihi-salam) did Allahu Taala bestow the fortune that the four madhhab imams would

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\* This ayat shows that not everybody can understand the Book and the Sunna correctly, that there can be some people who cannot understand them. It commands those people who cannot understand them not to try personally to understand the *Quran al-Karim* or the Hadith Sharif but to learn them by asking people who have understood them. If everybody had understood the meanings in the *Quran al-Karim* and the Hadith Sharif correctly, the 72 heretical groups would not have emerged. All people who caused these groups to emerge were deeply learned, but none of them was able to understand the meanings in the Nass (the *Quran al-Karim* and Hadith Sharif) correctly. Misunderstanding them, they deviated from the right way and caused millions of Muslims to end up in perdition. Some of them have been very excessive in giving wrong meanings to ayats and hadiths, so much so that they have become as heretical as to call Muslims of the right way 'disbelievers' and 'apostates'. In the book entitled *Kashf ash-shubuhah*, which has been translated into Turkish and secretly brought into Turkey in a clandestine way, it is said that it is mubah (permitted) to kill and confiscate the property of Muslims who hold the belief of Ahl as-Sunna.



perform ijtiḥad and establish their madhhabs, and that all Muslims would come together in these madhhabs. Allahu Taala, on the one hand, created the imams of itiqad (iman, beliefs) and, on the other, protected His religion from being distorted by creating the imams of madhhabs. Since this blessing did not exist in Christianity and Judaism, their religions were distorted and were turned into playthings.

“By consensus of the Islamic scholars, no deeply learned scholar capable of employing ijtiḥad came after the 400 years following Rasulullah’s (sall-Allahu Taala alaihi wa sallam) death. Anyone who defends the employment of ijtiḥad in the present time must be mad or quite unlearned in Islam. When the great scholar Jalal ad-din as-Suyuti Abd ar-Rahman (rahimahullahu Taala – d. Egypt, 1505/911) said that he had reached the grade of ijtiḥad, contemporary scholars asked him about a question to which two different answers had been given and inquired of him to tell which answer was more dependable. He could not answer them. He said he was too busy to spare any time for it. However, he was asked to employ ijtiḥad on a fatwa, which was the lowest degree of ijtiḥad. Seeing that such a deep scholar as as-Suyuti avoided employing ijtiḥad on a fatwa, what should we call those who force people to employ absolute (mutlaq) ijtiḥad, if we should not call them mad or ignorant of the Religion? Al-Imam al-Ghazali (rahimah-Allahu Taala – d. Tus, 1111/505) stated in his book *Ihya Ulum ad-Din* that there were no mujtahids in his time.

“If a non-mujtahid Muslim learns a sahih ḥadith that is disagreeable to the related ruling of the imam of his madhhab and thereupon feels uneasy about doing it according to his madhhab, he has to find within the four madhhabs another mujtahid whose ijtiḥad was based on that ḥadith and do that thing in accordance with the madhhab that mujtahid belonged to.\* Because, it is not permissible for people who have not reached the grade of ijtiḥad to draw rules from the Nass (the **Quran al-Karim** and the Ḥadith Sharif). Now some ignorant people claim that they have reached the grade of absolute ijtiḥad, that they can draw rules from the Nass and that they no longer need to follow one of the four madhhabs; they abandon the madhhab they have followed for

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\*Great scholar al-Imam Yahya an-Nawawi (rahimah-Allahu Taala – d. Damascus, 1277/676) explained this in detail in his book *Rawdat at-talibin*.



years. They attempt to refute the madhhab with their unsound reasoning. They make such ignorant, idiotic statements as, ‘We will not follow the opinion of religious men who were like us.’ Deluded by the Satan and provoked by their nafs, they claim superiority. They cannot realize that by saying so they reveal not their superiority but their idiocy and disgrace. Among them, we also see some ignorant heretics who say and write that everybody should read tafsir books and derive rules from tafsir books and [*The Sahih of*] **al-Bukhari**. Oh my Muslim brother! Definitely avoid making friends with such idiots, supposing that they are religious men, or reading their fabricated books! Hold fast to the madhhab of your imam! You are free to choose any of the four madhhab, but it is not permissible to collect the facilities (rukhsas) of the madhhab, that is, to unify the madhhab, which is called ‘**talfiq**’.\*

“Muslims who can read and correctly understand hadiths should learn the hadiths that were the documents of their madhhab, then do the actions praised and avoid those that are prohibited by these hadiths, then learn the following: greatness and value of the Islamic religion; the perfection of Rasulullah’s (sall-Allahu Taala alaihi wa sallam) and Allahu Taala’s Names and Attributes; Rasulullah’s life, virtues and miracles; the order of this world and the next, of the Resurrection, the Judgment, Paradise and Hell; angels, genies, ancient ummas, prophets and their heavenly books; the superiorities peculiar to Rasulullah (sall-Allahu Taala alaihi wa sallam) and to the **Quran al-Karim**; the lives of his Al (immediate relatives) and those of his Sahaba; the signs of the Last Day, and much more knowledge about this world and the next. Extensive information pertaining to this world and the next has been accumulated in Rasulullah’s (sall-Allahu Taala alaihi wa sallam) hadiths.

“As what is written here is understood, it becomes apparent how ignorant one is who says that those religious decisions by mujtahids, based on hadiths, are useless. Among the innumerable items of information given in hadiths, those hadiths teaching ibadat and muamalat

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\*“**Talfiq**” means a ritual act’s being compatible to none of the madhhab because of its being performed by mixing the easy ways of the four madhhab. After one performs an Islamic practice according to one of the four madhhab, that is, after one’s performance is sahih (valid, suitable) in that madhhab, one’s observing additionally as many as possible of the conditions that are necessary in the other three madhhab with the view that the act shall be sahih and acceptable also in these madhhab is called ‘**taqwa**’, which yields much thawab (rewards in the Hereafter).



(relations between people, such as Islamic commercial law) are very few. According to some scholars, there are about 500 {including the repetitive ones, there are no more than 3000}; among so few hadiths, it is not presumable that any of the four madhhab imams might not have heard one sahih hadith. Every sahih hadith was used as a document by at least one of the four madhhab imams. A Muslim who sees that a certain deed in their own madhhab disagrees with a sahih hadith should perform that deed by following another madhhab which based its ijtiḥad on that Hadith. Perhaps the imam of that person's madhhab also had heard of the hadith, yet, following another hadith which he understood to be more sahih or, being said later, cancelled the former, or, for some other reasons known to mujtahids, he did not take the former hadith as a document. It is good for a Muslim who understands that a hadith is sahih to follow the hadith by giving up their madhhab's ruling which does not conform to that hadith, yet, in this case they have to imitate another madhhab which used that hadith in its ijtiḥad for the matter in question; because the imam of that second madhhab, knowing those documents of that ruling unknown to that person, found out that there was nothing to prevent acting upon that hadith. Nevertheless, it is as well permissible for that person to carry out that matter in accordance with their madhhab, for it is doubtless that the imam of their madhhab relied upon a sound document in his ruling. Islam deems it excusable for a muqallid (follower of, one adhering to, a madhhab) not to know that document, for none of the imams of the four madhhabs deviated from the Book and the Sunna in ijtiḥad. Their madhhabs are the explanations of the Book and the Sunna. They explained the meanings and rules in the Book and the Sunna for Muslims. They explained them in a way that Muslims can understand them, and wrote them in books. This work of the four madhhab imams (rahimahum-Allahu Taala) was such a tremendous service to Islam that human power would not have sufficed for doing it if Allahu Taala had not helped them. These madhhabs are one of the most ideal evidences of the fact that Rasullullah (sall-Allahu Taala alaihi wa sallam) is the True Prophet and Islam is the True Religion.

“The difference in the ijtiḥads of our aimmat al-madhahib were only in matters pertaining to practices (furu ad-din, in matters of fiqh, Islamic law based on teachings of the *Quran al-Karim* and Hadith). There was no disagreement among them in respect to belief (usul ad-din, the knowledge of itiqad or iman). Nor did they differ from one another in



those teachings of practices which are known to be essential in the religion and which were taken from those hadiths whose documents were conveyed by way of tawatur (successive, repetitive, multi-sourced, so doubtlessly true, widespread reporting of original Islamic information). They differed only in some aspects of knowledge concerning practices. This arose from the difference in their understanding the soundness of the documents of these matters. This little difference among them is [Allahu Taala's] compassion over the Umma; Muslims are permitted to follow any madhhab they like and find easy. Rasulullah (sall-Allahu Taala alaihi wa sallam) foretold this difference as glad tidings, and it has happened as foretold.

“It is not permitted to employ ijtiḥad in the knowledge of itiqad, that is, in the facts to be believed. It gives way to deviation and heresy. It is a grave sin. There is only one correct way in matters pertaining to belief: **Ahl as-Sunna wa'l Jamaa**. The difference which was declared to be [Allahu Taala's] compassion in the Hadith aSharif was the difference in practices.

“In a matter on which the judgments of the four madhhabs differ from one another, only one judgment is correct. Those who act in this correct way will be given two thawabs, and those who act according to one of the incorrect judgments will be given one thawab. Madhhabs' being a compassion reveals the fact that it is permitted to quit one madhhab and follow the ruling of practice in another madhhab. But, excepting the four known madhhabs, it is not permitted to follow any of the madhhabs that belonged to Ahl as-Sunna, nor even Sahabat al-Kiram, since their madhhabs were not put into written form and have been forgotten. There is now no possibility for following any madhhab other than the known four. Imam Abu Bakr Ahmad ar-Razi (rahimah-Allahu Taala –d. 980/370), too, reported that it had been declared unanimously by scholars of Islam that it was not permissible to follow [directly] Sahabat al-Kiram. I recommend that those who want to understand well the superiority of the madhhabs, of mujtahids, especially of the four aimmat al-madhahib, the fact that their madhhabs did not deviate from the Book and the Sunna and that the rules conveyed by them through ijma and qiyas were not their own opinions but were taken from the Book and the Sunna, should read the books *Al-mizan al-kubra* and *Al-*



*mizan al-Khidriyya* by Imam Abd al-Wahhab ash-Sharani (rahimah-Allahu Taala).” \*

It is not correct to say, “*Quran al-Karim* does not say ‘religious scholars.’ ” There are various ayats which praise scholars (ulama) and knowledge (ilm). Hazrat Abd al-Ghani an-Nablusi (d. 1731/1143) wrote in his work *Al-hadiqa*:

“The seventh ayat of Sura al-Anbiya orders: ‘**Ask the men of dhikr about what you do not know.**’ ‘Dhikr’ (remembering Allahu Taala) means ‘knowledge’. This ayat al-karima commands unlearned people to find scholars and learn from them. It is expressed in the seventh ayat karima of Sura Al Imran: ‘**Only possessors of knowledge understand the meanings of ambiguous ayats**’; in the 18th ayat karima of the same sura: ‘**That Allahu Taala is existent and unique is understood and reported by possessors of knowledge**’; in the 81st ayat karima of Sura al-Qasas: ‘**Possessors of knowledge said to them, “Shame on you! The rewards Allahu Taala will give to those who believe and do good deeds are better than worldly favors”**’; in the 56th ayat karima of Sura Rum: ‘**Possessors of knowledge and belief will say, “Well, this is the Day of Resurrection which you denied in the world”**’; in the 108th ayat karima of Sura Isra: ‘**Possessors of knowledge, upon hearing *Quran al-Karim*, will prostrate and say, “There is no defect in our Owner, Who does not break His Word”**’; in the 54th ayat of Sura Hajj: ‘**Possessors of knowledge understand that *Quran al-Karim* is the Word of Allah Taala**’; in the 50th ayat karima of Sura Ankabut: ‘***Quran al-Karim* has settled in the hearts of possessors of knowledge**’; in the sixth ayat karima of Sura Saba: ‘**Possessors of knowledge know that *Quran al-Karim* is the Word of Allah Taala and makes (one) attain His approval**’; in the eleventh ayat karima of Sura al-Mujadala: ‘**High ranks will be granted to possessors of knowledge in Paradise**’; in the 27th ayat karima of Sura al-Fatir: ‘**Only possessors of knowledge fear Allahu Taala**’; and in the 14th ayat karima of Sura al-Hujurat: ‘**Most valuable among you is the one who fears Allahu Taala much.**’ ”

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\* Yusuf an-Nabhani, *Hujjat-Allahi alal-alamin*, p. 771. The above long quotation, translated from the Arabic original, contains additions from other books that were put in brackets as done in all our books, to separate them from the translated text. The Arabic original was reproduced by offset in Istanbul in 1974/1394.



It is declared in the hadiths quoted in the 365th page of the same book, *Al-hadika*: “ ‘Allahu Taala and angels and all creatures pray for him who teaches people what is good’; ‘On the Day of Judgment, first prophets, then scholars and then martyrs will intercede’; ‘Oh Men! Be it known that knowledge can be acquired by listening to the scholar’; and ‘Learn knowledge! Learning knowledge is an ibada. The teacher and the learner of knowledge will be given the reward of jihad. Teaching knowledge is like giving alms. Learning knowledge from the scholar is like performing tahajjud (Salat performed after Isha [night prayer], in the last third of the night before fajr [morning prayer]).’ Tahir Bukhari, (rahimahullahu Taala –d. 1147/542) the author of the fatwa book entitled *Khulasa*, wrote: ‘Reading fiqh books yields more thawab than performing supererogatory prayers at nights, for it is fard to learn the fards and harams from [scholars or their] books. Reading fiqh books in order to carry out what is learned or to teach others is better than performing salat at-tasbih [which is a nafila (extra, supererogatory) ritual prayer]. It is declared in a hadith sharif: ‘**Learning knowledge is more meritorious than all extra acts of worship, for it is useful both for oneself and for those whom one will teach**’; ‘**The person who learns in order to teach others will be rewarded like siddiqs (the good; truth tellers).**’ Islamic knowledge can be learned only from a master and from books. People who say that Islamic books and guides are unnecessary are liars or zindiqs, who deceive Muslims and lead them to ruination. The knowledge in religious books is derived from the *Quran al-Karim* and the Hadith Sharif.”

Allahu Taala sent Rasulullah (alaihi-salam) to communicate, to teach the *Quran al-Karim*. Sahabat al-Kiram learned the knowledge in the *Quran al-Karim* from Rasulullah. The Islamic scholars learned it from Sahabat al-Kiram, and all Muslims learned it from the Islamic scholars and their books. It is declared in hadiths: “**Knowledge is a treasure. Its key is to ask and learn**”; “**Learn and teach knowledge!**” “**Everything has a source. The source of taqwa is the hearts of ‘arifs,**” and, “**Teaching knowledge is an atonement for sins.**”

Al-Imam ar-Rabbani (rahmat-Allahi Taala alaihi) wrote in the 193rd letter of the first volume of his *Maktubat*:

“A **mukallaf** (sane and adolescent, so religiously responsible) person first has to correct their iman and itiqad, that is, to learn the



knowledge of belief written by the scholars of Ahl as-Sunna wa'l Jamaa and believe accordingly. May Allahu Taala plentifully reward those great scholars for their works. Amin! Salvation from torture in the Hereafter depends upon believing what they conveyed.—[People who follow their path are called **Sunni**.] Only they are those who follow in the footsteps of Rasulullah (sallallahu alaihi wa sallam) and his Sahaba (ridwanullahi alaihim ajmain). The right and valuable teachings among the knowledge derived from the Book (the ***Quran al-Karim***) and the Sunna (the Hadith Sharif), are the teachings understood and reported only by these great scholars from the Book and the Sunna. Since every person of bid'at, that is, every reformer, every heretic and non-madhabite person claims that, with their short sight, they derived their own evil thoughts from the Book and the Sunna, attempting to defame and belittle the scholars of Ahl as-Sunna. As is seen, not every word or writing claimed to be derived from the Book and the Sunna should be accepted as correct, nor become deceived by their gilded propaganda.

“For explaining the belief of the scholars of Ahl as-Sunna wa'l Jamaa, the book ***al-Mutamad***, written in Persian by Hazrat Fadlullah bin Hasan Tur Pushti, a great Islamic scholar of fiqh in the Hanafi madhhab who died in 1263/661, and which explains the true creed conveyed by the Ahl as- Sunna scholars, is quite valuable; it is written explicitly, so it is easy to understand. The book was printed by Hakikat Publishing in 1989/1410.

“After correction of the teachings related to belief, we should learn **halal** (permissible, lawful in Islam), **haram** (prohibitions in Islam), **fard** (commandments in Islam), **wajib** (necessary, obligatory in Islam), **sunna** (act, thing that has not been commanded by Allahu Taala and which was done and liked by Rasulullah 'alaihi-salam as an ibadet), **mandub** (recommended actions, reward giving) and **makruh** (those things disliked, offensive) from books of fiqh written by the scholars of Ahl as-Sunna and act in accordance with them. We should not read the heretical books published by ignorant people who could not understand the superiority of these scholars. Muslims who have a belief non-suitable with the belief of Ahl as-Sunna will not escape going to Hell in the Hereafter —may Allahu Taala protect us! If a Muslim whose belief is correct, but is slack in ibadat, they may be forgiven even if they do not repent. Even if they are not forgiven, they will be saved from Hell after



torture. The main purpose is to correct one's belief. Khwaja Ubaid-Allah al-Ahrar (qaddas-Allahu Taala sirrahul-aziz – d. Samarkand, 1490/895) said: 'If I were given all the kashfs (unveiling of Devine mysteries) and all the karamats (super natural wonders of walis) and yet if I were deprived of the belief of Ahl as-Sunnat wa'l Jamaa, I would consider myself ruined. If I did not have any kashf or karama and had many faults, and if I were gifted with the belief of Ahl as- Sunnat wa'l Jamaa, I would not feel sorry.'

"Today, Muslims in India are quite desolate. Enemies of Islam attack from every direction. One coin given for serving Islam today earns more thawab (rewards presented in the Here-after for good deeds and piety) than thousands of coins given some other time. The greatest service to be done for Islam is to obtain books of Ahl as-Sunna that teach belief and rituals, and to distribute them to villagers and young people. The most achieved and fortunate of people are those who are granted this service. They must rejoice over it and thank Allahu Taala very much. It is always meritorious to serve Islam. But at such times as these, when Islam is weakened, when many efforts are made to destroy Islam through lies and slanders, it is far more meritorious to strive to disseminate the belief of Ahl as-Sunna. Rasulullah (sall-Allahu Taala alaihi wa sallam) said to his Sahaba: **'You live in such a time that if you obeyed nine-tenths of Allahu Taala's commands and prohibitions but disobeyed one, you would perish. You would be tortured! After you, there will come such a time that people who obey only one-tenth of the commands and prohibitions will be saved.'**\*

It is the present time that the hadith sharif pointed out. It is necessary to struggle\*\* against disbelievers, to know who those are that attack Islam and dislike them. For disseminating the books and words of the scholars of Ahl as-Sunna, one does not have to be a man of wonders or a scholar. Every Muslim should struggle to do it. The opportunity should not be missed. On the Day of Judgment, every Muslim will be questioned on this and will be asked why they did not serve Islam. Those who do not strive to distribute the books teaching Islam and those who

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\* *Mishkat-ul mesabih*, vol. 1, p. 179; at-Tirmizi, *Kitab-al Fitan*, 79th article.

\*\* Jihad through force (jihad qatli) is made by the State, through its army. Muslims' performing this kind of jihad is the undertaking of being a soldier, performing the duty given to them by the State. Also, as written in the 65<sup>th</sup> letter of *Maktubat*; jihad qawli, which is made through speech and writing, is better (earning more thawabs) than jihad qatli.



do not help people and institutions spreading Islamic teachings will be tortured very bitterly. Excuse or pretext will not be accepted. Although Prophets (alaihimus-salam) were the most superior and notable of human beings, they never looked after their own comfort. In disseminating Allahu Taala's religion, the way to endless bliss, they strove day and night. To those who asked for miracles they replied, '**Miracles are created by Allahu Taala; my duty is to inform of His religion.**' As they worked for this purpose, Allahu Taala helped them and created miracles. We, too, should disseminate the books and the teachings of the scholars of Ahl as-Sunna (rahimahum-Allahu Taala) and tell young people and our friends the evilness, baseness and deceit of disbelievers, enemies and of those who slander and persecute Muslims.\*

People who do not work for this purpose through wealth, power or profession will not escape torture. While working for this purpose, suffering distress and persecution must be deemed great happiness and a big profit. Prophets (alaihimus-salam), while informing of Allahu Taala's commands to people, underwent the attacks of ignorant and degenerate people. They suffered very much. Muhammad (alaihi-salam), Allahu Taala's Beloved, who was chosen to be the greatest of those great men, stated: '**No Prophet experienced so much persecution as I did.**' "

Ahl as-Sunna scholars who showed the right way to all Muslims on the earth and guided us to learn the religion of Muhammad (alaihi-salam) without any change or distortion, were those scholars who reached the grade of ijthad of the four madhhabs. Of these scholars, four of them were the most prominent. The first one was **al-Imam al-Azam Abu Hanifa Numan ibn Thabit** (rahimah-Allahu Taala). He was one of the greatest Islamic scholars. He became the leader of Ahl as-Sunna. He was born in Kufa in 699/80 and was martyred in Baghdad in 767/150.\*\*

The second one was **Imam Malik ibn Anas** (rahimah-Allahu Taala), who was a very great scholar. [In *Radd al-muhtar*,] Ibn Abidin wrote that he had lived 89 years in Medina from 708/90 to 795/ 179. His grandfather was Malik bin Abi Amir.

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\* Telling them will not be gossip but amr bil ma'ruf (duty of teaching Allahu Taala's commands). Every Muslim has to learn the belief of Ahl as-Sunna and teach it to people whom they can influence. Books, magazines and papers covering the teachings of the scholars of Ahl as-Sunna should be bought and sent to the youth and acquaintances. We should strive hard in order that they read them. Also, books exposing the real purposes of the enemies of Islam should be distributed.

\*\* His biography is detailed in *The Sunni Path* and in the first fascicle of *Endless Bliss*.



The third one was **Imam Muhammad ibn Idris ash-Shafii** (rahimah-Allahu Taala), who was held in high regard by all Islamic scholars. He was born in Ghazza, Palestine, in 767/150 and passed away in Egypt in 820/204.

The fourth one was **Imam Ahmad ibn Hanbal** (rahimah-Allahu Taala), who was born in Baghdad in 780/164 and passed away there in 855/241. He is among the ‘main pillars of Islam’.

Today, a person who does not follow one of these four great imams is in great danger. They are in heresy. Besides them there were many other Ahl as-Sunna scholars who had righteous madhhabs, too. But in the course of time their madhhabs were forgotten and could not be committed to books. For instance, the seven great Medinan scholars who were called **al-Fuqaha as-sab’a** and **Umar ibn Abd al-Aziz, Sufyan ibn Uyayna** (d. in Mecca in 813/198), **Is’haq ibn Rahawayh, Dawud at-Tai, Amir ibn Sharahil ash-Shabi, Layth ibn Sad, Amash, Muhammad ibn Jarir at-Tabari, Sufyan ath-Thawri** (d. Basra, 778/161) and **Abd ar-Rahman Awzai** (rahimahum-Allahu Taala) are among them.

All the Sahabat al-Kiram (radiy-Allahu Taala anhum ajmain) were rightfully the “stars” for guidance. Any one of them would have sufficed to guide the entire world to the right way. They were mujtahids, each belonging to his own madhhab. Most of their madhhabs were alike. Yet, since their madhhabs were not collected nor written into books, it is not possible for us to follow them. The **madhhabs** of the four Imams, that is, what they conveyed about the things to be believed and about the things to be done, were gathered together and explained by both themselves and their students. They were committed to books. Today every Muslim must belong to the madhhab of one of the above-mentioned four Imams and live up to and perform ibadat (worship rituals) in accordance with that madhhab.\*

Among the students of these four Imams, which became scholars themselves, two reached very high grades in spreading the teachings of iman (Islamic belief). Thus, there became two **madhhabs in itiqad** or **madhhabs in iman**. The correct belief in accord with the ***Quran al-Karim*** and the Hadith Sharif is only the belief shown by these two Imams, who spread across the earth the belief of Ahl as-Sunna, which is the Group of Salvation (al-Firqat an-Najiyya). One of them was **Abu ‘I-**

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\* One who does not want to follow any of these four madhhabs has no relation to Ahl as-Sunna.



**Hasan Ali al-Ash'ari** (rahimah-Allahu Taala – b. Basra, 879/226, d. Baghdad, 941/330). The other one was **Abu Mansur al-Maturidi** (rahimah-Allahu Taala – d. Samarkand, 944/333). In respect of belief, every Muslim has to follow one of these two great Imams.

The paths (turuq pl. of tariq/tariqa; routes, orders of tasawwuf) of the awliya (pl. of wali, one loved and protected by Allahu Taala) are right. Not even to a smallest degree have they deviated from Islam.\* The awliya do possess karamat (pl. of karama, wonders, marvels worked by Allahu Taala through awliya). All their karamat are sound and true. Al-Imam Abdullah al-Yafi'i (d. Mecca, 1367/76) said: "Ghawth ath-Thaqalain Mawlana Abd al-Qadir al-Jilani's (qaddas-Allahu Taala sirrahul-aziz – d. Baghdad, 1161/561) karamat have been so widely known that one cannot doubt or deny them since tawatur (successive, repetitive, multi-chain, doubtlessly true, widespread reporting of original Islamic information) is a documentary evidence for authenticity."

It is not permissible, based on heresay, to call those who perform salat "disbeliever" unless their disbelief is understood from their saying, openly and without darura (strong necessity or compulsion), a statement or their using something which causes them to become a disbeliever. We cannot curse them unless it is certainly known that they died as a disbeliever. It is not permissible to curse even a disbeliever. For that matter, it is better not to curse Yazid (son of Hazrat Muaviye 'radiy-Allahu Taala anh, who murdered Hazrat Huseyin 'radiy-Allahu Taala anh).